RELIGIOUS.

Yesterday's Budget of Sermons.

The Anatomy of Repentance and the Dismal Swamp of Utter Negation.

Beecher on Billiards and Board Bills.

Catholic and Protestant Views of the Pope.

PREPARE YE THE WAY OF THE LORD!

The Theol gical Aspects of Scandal, Faith, Republicanism and Happiness.

We publish below an interesting and carefully reported collection of the principal sermons de-livered in the energies of the city and suburbs vesterday. The bracing air of a bright sunshing December morning, no doubt, contributed something to the large numbers of the andiences that thronged nearly all the places of public worship. But it was also evident from the general earnestness that pervaded most of the congregations that the good attendance was mostly due strong instincts of religious duty that, in space of the gloomy statements of several chergy-men, stall characterize the majority of New Yorkers, In the morning a few gathering dakes of snow fell from the sky, but this was but an excitement of a few minutes' duration, and the day passed off in

NEW ENGLIND CONGREGATIONAL CHURCH.

Sorman by Rev. Merrill Richardson-Vivid Pulpit Portrayal of the Character of the Pilgrim Fathers-Homespun Trails Most Elegeranty Told.

The New England Congregational church, corner of Masisson square and Forty-seventh street, accustomed to being well filled every Sunday morning, through the growing popularity of its new minister, Rev. Merria Richardson, was yesterday morning crowded to its atmost capacity. It is not to be wondered at. The occasion was one of unusual interest. It had been announced that the subject of the sermon would be

OUR POREFATHERS.

or in other words an anniversary sermon of the landing of the Pilgrims on Plymouth Rock. The theme was one in which the congregation, largely made up of New England people, naturally felt an interest, and an felt that it was one in which the best powers and eloquent energies of Key, Mr. Richardson would reveal themselves. A New Englander himself and ducated in its Purnan principles, its hard, plant character, softened, of course, of its asperities by modern culture, still attaches to him. He preached cloquently; preached with an clohe has never presented before: nspires in the true New England heart; preached a strong, loud, muscular sermon. After ne conclusion of the customary pretatory exercises of prayer, reading the scriptures and singing he announced that on next subbath morning the subject of his serinon would be appropriate to Christmas, and then followed

His text was Proveres xvii., 6- The glory of children is their fathers." "Two hundred and lifty years ago," he begon, "the Mayflower landed at Physical Phy

TEVENT IN MODERN HISTORY. of the Hudson. Having by the blumber or treachery o

After describing the sufferings of the Phigrims in Engiand and in the first years of their scatterners here, the speaker gave some reasons why they are worthy or monor. The first was the weare of the same race—a race long distinguisace for their love of theerty and the rights of men. But it was not blood so much as principles which be commended. These shaped the institutions of the republic, our lathers and the other colonists who diest selfied the Eastern and Middle States were Profestants, as opposed to Romanism. They oved frostom and hated despotism both in State and their calculation in opposition to gnothine. Ancestral glory is a sentiment of our antore and should be cutared. When the men who recurred for us so much are worthy of honor at its a rengious duty to render it. No fabulois history notes them. We know the men and why they came, carver and Bradford, and Winslow and Winshops—nich of ortune and cutaire—and threaster, the ruing cider, at whose nouse these pligrams met for worthly basting—we see them at as they came here and entered up in their toil. Their names with thirty busting—we see them at as they came here and categories are against to the compact drawn in the caton of one anylower, that was the "germ of American Universe." After dwelling with eloquent entinessana upon this point—an eloquence whose pertinent force came nome to the atention whose pertinent force came near the coloni of American there as a waver, that was the "gern of American theretes." After dwelling with eloquent enthusiasm upon this point—an eloquence whose permaent force came nome to the attention and fleart of every hearer—he dwelt with like cloquence upon the glery that our forefathers earned

and heart of every hearer—he dwest with like cloquence upon the glasy that our foresinhers earned and richy merited thiology their great.

SACHPICER FOR CONSCIENCE

and their rescales to receive whitever new truth might be made known from the Word of Gog.**

These Pirmoun Pilatuns never persecuted others for opinions. They have in peace with other colonies and with the liminations. They paid a great price for reagions freedom, and they handed it down to their posterity. They were not encouraged by visions of the future glory of this country. They saw home of the results when we now see. Duty and God—these were their guides and their rewards. Men would go far and suffer much for a place in assory which the Pigrims now hold. But they did not so much as see one cluster of grapes from the promised fand. They tasted not off its fallk and its kensy. They dreamed of no mines of silver and god. Toll, hardships, suffering—these were the price paid. They

WALKED MY PAITH.

Look in upon that busy have as they bring out their saws and hammers and argers and nails and begin their log cubins. The forests ring with the sound of the axe and the songs of prise. Every man to the work. Having drawn a most vivia picture of their primative hie fie next considered the "assistry of Their Ladons."

Other colonies settled along the const. And the "homespain line" which for a century and a half they fived; their plant arminouses, their Gomestic manniactures, the large families they reared and

"homesput lie" which for a century and a half they lived; their plant armhouses, their domestic manufactures, the large families they reared and educated; the town meetings—those nurseries of freemen; the schoolhouses in every neighborhood—the sure foundation of republics; the open libbs and free charches, without which coth dayl and religious liberty degenerate into depoilsm; the lands owned by the cultivators, giving highity to labor; these form a history more at ing to a reflective mind than any romance. These prepared the way for our comforts and luxuries, and cohere. Each generation does much; but each has interited more. Our fathers had the foundations of our prospectiv. They were "such stuff" as great outlons of each of All honor to them. Let us catch some of their sparts and carry forward the work which they so heroically begun. Their domain has

In two and a half centuries more three hundred ons will inhabit this land. over and made strong, remain? Then how a remains to be done! It was the duty of all, forced in conclusion, to nourish the growth of

whole land blessom. Aiready the fires of liberty in other countries are kindled from "this candle set in the wilderness." While we glory in our ancestors let us live and labor that the millions to come after us may have reason to honor our memory. It is rarely a sermon is listened to with such earnest, such deeply absorbing, such continuously riveted such breathless and spell-bound attention. He indused his own enthusiasm into all his hearers. Though nearly an nour was occapied in its delivery it seemed a much shorter time, and as the last words fell from his lips the deep love and holy veneration fell for these, our forefathers, was intensified into a deeper and more abiding carnestness.

Singing, prayers and benediction, as usual, terminated the exercises.

ST. JOSEPH'S CATROLIC CHURCH.

Sermon by the Rev. Father Dunphy-"The

Acceptable Time."

The Rev. Father Dunphy preached the sermon at from the gospel of the day. After alluding to the first advent of the Saviour he spoke of the festival of Christmas. It was a custom as old as the world, he said, for people to celeorate with unusual ceremony, not only the actual first day of a hero, but each anniversary of was always regarded as an occasion rejoteing. The event which Christians were now preparing to celebrate was one far more worthy a grand celebration than any other which had ever een celebrated in the world. We were now at the

A SEASON OF PREPARATION, and as we felt the "great day" drawing nigh, the thought, whether we willed it or not, naturally forced itself upon our minds that another year had been taken from our lifetime since last we had honored

itself upon our minds that another year had been taken from our lifetime stace last we had honored the festival. In spite of our joys, reflections would come up before us, and we could not help looking forward, at the same time, to the second anvent of the Saviour, when He shall come amet clouds with great power and majesty to judge every man according to his works. It was at this last hour of the season that the Church, like "a voice in the wilderness," called upon us to repent. A year had passed since last the same voice had made itself heard, and yet how many had there been who had listened to it with indifference? He would not undertake to say what had been the late of all those who, during the year, had

PASSED AWAY FROM THIS LIFE, but, at any rate, we could now profit by their experience and understand the lessons and teachings of the Church which they, no matter what their fate might be, would never again have an opportunity of hearing. What did the language of the Gospel in connection with this great festival of Christmas teach? When the Lord began His public life God called forth from the desert of Palestine a man who had lived in solitude, praying and fasting—John the Baptist. He came forth as the forerunner of the first oright Light which was to liluminate the entire world. He came forth as the forerunner of the first oright Light which was to liluminate the entire world. He came forth as the forerunner of the first oright Light which was to liluminate the entire world. He came forth as the foreign the remission of sins. Those to whom he had uttered words of salvation had slept for ages in the dust; yet to-day, like John the Baptist, the Church cried out to every man to repent and prepare for the coming of the Saviour. Its voice was

THE VOICE IN THE WILDERNESS, and the words spoken by the glorious saint eighteen hundred years ago had lost none of their significance in our day.

The reverend father then went on, at considerable length to

numbered years ago had lost none of their significance in our day.

The reverend father then went on, at considerable length, to show that the way Catholics should give proper heed to the voice of the Church was to approach the confessional and become reconciled to God, they should not posipone the day of their return to God, he said, for any reason. Now was the acceptable time," not to-morrow, or next week or next month, for the present was only ours, and no one could guarantee what might be in store for us in the future. The church, which, like a kind mother, ordinarily made it a loving request to ask her children to approach the sacraments, at the present time turned that request into an imperative demand.

LEXINGTON AVENUE PRESBY FERIAN CHURCH.

The Rev. Mr. Hugo on the Tyranny of the Roman Catholic Church.

Owing, doubtless, to the severe cold weather which the denizens of the metropolis experienced yesterday, many of the fashionable up town churches were not nearly so well filled at the morning service as might have been wished. This was particularly the case with that unique little structure above named, which is situated on the corner of Lexington avenue and Forty-sixth street, as its pews were not more than half occupied, which is really a very rare thing. Upon invitation of the pastor, the Rev. Mr. Hugo officiated in the pulpit. and, although his discourse cannot with truth be styled an eloquent one, it was, nevertheless, very in-

was selected from II. Timothy, it., 9—"But the word of God is not bound." Paul, said the speaker, was thrown into prison because of his religion, and so were a great many good and plous men at a not very remote period, and that too by those who professed to worship God in spirit and in truth, but who nevertheless, could not bear to see any one else worship him unless they conformed wholly to their beitef, viz, the Roman Catholic. Of all other religious sects on the face of the earth, the Roman Catholics were, he thought, pre-eminenty tyrannical, and he had had last cause to believe them so, for he was by birth and education a Hungarian, and had felt most

the capital filey cand thus New York escaped being the home of the providence shapes our ends, and the state of the providence shapes our ends, and the state of regularly installed as a pastor of any particular church, did not sign it. His hearers knew full well the late of those who had, as the Emperor termed it, the temerity to sign that paper. His venerable lather was condenined to solitary confinement for a period of seven years, and had all his estate confiscated.

of seven years, and had all his estate confiscated. After undergoing live of the seven years sentence he died in his ceil and his ashes were not allowed a decent burial. He himself was exiled from his native land, and had, too, all his property confiscated merely occause he attended the assembly. This was a sample of the ROMAN CATHOLIC TYRANNY. He is now, he said, at liberty to go home provided he will sign a paper declaring his eternal allegiance to Austria, adont that his offence was great and that his sentence was just. This he would never do, even it his eyes never again beheld the land of his natural.

The Catholics in this country would be, if they had The Catholics in this country would be, if they had the power, quite as bad as they are in any quarter of the globe. They are exerting themselves to their utimos to drive the Bible from the public schools. They are not content to get away from their boor, miscrable native land and five under a liberal and just government in a free land, but they want, and are bound, it possible, to destroy the institutions of the land of their adoption, one of which is the Bible. He would warn all Protestants to be on the alert and to keep constantly before them the scenes that were enacted in Philadelphia in 1844, when a Catholic school board prosibited the reading of the Eible in the schools, and the result was

A RIOT ENSUER,

which well high resulted in the spilling of a vast deal of blood. As for nimself he challenged the right of any Catholic to be elected to the School Board, for they were not in sympathy with the institutions of the country at all. There were recently tarries deachers appointed in the schools of this city, cieven of whom were Catholics and but two Protestants, and if they had desired to do it the Beard would not have appointed one single Protestants.

CHRISTIAN FR E CHURCH.

Christ as an Exemplar-Sermon by the Rev.

C. B. Foote.
The morning services in the Christian Free church, in Twenty-eighth street, near Broadway, were commenced vesterday morning by the singing of the old Missionary Hymn, "From Greenland's icy mountains," after which the paster, the Rev. Charles B. Foole, announced as his text the fourth verse of the first chapter of St. John-i. e., "In Him was life, and the life was the light of men." The reverend gentleman in his discourse remarked that the thought of this Scripture would have been clearer had our translation read, "in it was life. It refers to the term word in the first verse. It gives us to understand that the term "word" does not mean a vocalized utterance, nor wisdom; it means a person. The person we call Jesus. He lived among

between their spirit and carry forward ine which they so heroically begun. Their domain with the sacraments, on the banks of the Sacraments, of the snow comes of Ceegon, we hear the read of plousers of the first low wash of waver where soon shall role a himan sea.

Wo and a half centuries more three hundres as will inhabit this land. What shall be their y. Shall the institutions of our foreinthers, yest and made strong, remain? Then how remains to be done! Is was the duty of all, orced in conclusion, to nourise the growth of me the sacrifice of our fathers could be shall be conducted this and sin, and will at last be exalted to the throne and the glory of God. We need give little heed to the creeds and doctrines and indicate film we shall attain to full salvation and to perfect manhood.

Last week we traced Him through beauteous childhood and youth and mannood at home and till the consecrated kinself to his great mission in the

Jordan. From His baptism and the Father's acknowledgment He went to the temptation. It was a dark, sad part of His life. Almost without food or friend or sympathy, "alone with the wild beasts." He left the power of the tempter as severely as ever we do. Kingdoms and emoinments and joy were offered Him, but He preferred a pare life to a dishonorabe acceptance of them. Left us do likewise, and, like Him, we shall eventually gain a lasting kingdom. From His trial He went to teach men THE BETTER LIFE.

And shall not we also point men to the skies and read the way? He teaches us also the nower and blessedness of prayer. On all great occasions he began his work by a special season of prayer, and he feit its sweetness and power.

He was zealous for the things of God. No half work was his. The world ever feit that He was in earnest. In His devotion to God He did not forget men. Society, as well as self, has a claim on every one, and who should be more worthy to ge into the world than these who try to filustrate the pure life of men. Some people confine their social work to the rich, some to the "poor; but He, regardless of mere circumstances, went wherever men were, to bless them as men.

Like Christians, He had often to contend against home induence. Though His mother sympathized with Him, His brethren opposed Him. Having shown

shown

what our nature may be
on earth, He took to the throne of God, where in the
highest spiendor He exhibits to angels and to us
what man redeemed shall be. "Let us walk in the
light, as He was in the light."

At the conclusion of the sermon the well known
hymn, commencing "Jesus, lever of my sou!," was
sang, when the pastor invited those who were desirous of participating in the baptismal rites of the
clurch to come forward. A large number accepted
the invitation, after which all present partook of the
communion.

CHURCH OF THE MESSIAH.

Bellef in a Deity Natural to Man-Sermon by

the Rev. Dr. Hepworth. This handsome church was, as usual, crowded to the doors. The ability of the paster as an expounder of the Gospel and as an exhorter is so well known that Sabbath after Sabbath finds every pew and every seat filled with eager listeners. At the service yesterday Mr. Hepworth's text was taken from Psalms xiv., 1—"The fool hath said in his heart, there is no God." He said it is a curious fact that though early history gives the record of a different deity for every nation, it plainly asserts that a belief in God is universal. Atheism is the product of civilization. It is philosophy run mad. Sometimes in the pursuit of knowledge a man will lose his balance, and in the attempt to grasp and comprehend the great problem of the universe he will miss his path, just as a traveller at night sometimes gets off the highway and finds himself in the mire. Most atheists deciare that there is no God simply because they do not understand all about him. It is about as sensible as it would be for a man of ordinary education to deny the reality of the solar system because he cannot understand the now and the why of its existence. Belief in Deity is natural to human beings. They are not educated into it, though they

he cannot understand the now and the why of its existence. Belief in Deity is natural to human beings. They are not educated into it, though they are sometimes educated out of it. Go back to the infancy of the race, and yet will find everywhere some expression on the part of the people of their faith in the Unseen, and, to them, the Unknown. The radest savage trees to propitate and to win the favor of his God, though his conception of their faith in the Unseen, and, to them, the Unknown. The radest savage trees to propitate and to win the favor of his God, though his conception of Him be rude in the extreme. In the East the Sun and Moon were deiffied; in Greece and Rome the ideal man was deified, and in later times all this has given way belore a cultivated, religious nature; and we worship and have faith in a Being infinite in his nature and attributes. So the race has been at school, and has gone through the primer of a worship of material things, though they be beautiful as a Greecian statue, and learned at last to pray to the Unseen. I think the number of thinkers who have arrived at THE DISMAL SWAMP OF UTTER NEGATION, called atheism, is greatly exagerated. They are to society what wasts are on a tree, and are in about the same proportion. Once in a while you find a man who commits intellectual suicide, and bolaty asserts his disbellef, but he is a monstrosity, never to be envied—always to be pitted. There is a tinge of atheism in modern science, but it will not outlast this inquisitive generation. It will undoubtedly occome the strongest ally of true religion in the next century. Doubt always precedes faith in a thinker's history, and the doubt of to-day will certainly change into a larger and more rational faith to-morrow. Young men, there is no condition of mind so deplorable and enervating as that of permanent doubt. Thesman who does not believe in a Deity, who once made and who now governs the world, not as a despot, but as a wise and loving father, has no theorities of atheism embodied in the lace, an presented, from the theoretic to an embodied belief in Deity, what heroism and faithfuiness, what calin endurance and symmetry of soul you discover. But if you take most of

endurance and symmetry of somy our discover. But if you take most of OUR LIVES JUST AS THEY STAND, with all their shoricomings, weaknesses and even crimes, and deduce from them the falth, or want of fatth, which would naturally produce them, you meet with a practical atheism in society which bodes no good. In politics, in trade, in the professions, in fashionable circles, not true religion, but a sham religion, relgns; not a quickening faith in a God whose law is supreme, bu a sort of hair belief that the whole theory of religion is on uncertain foundations. This is the danger, against which I would warn you. Believe with your whole soul. If you doubt, find your way out into higher truth. Make your latth in God the foundation of your character, and then your life will be beautiful and your future hopeful.

ST. PETER'S ROMAN CATHOLIC CHURCH. Parents and Children-Sermon by Bishop

This elegant and commodious church was yester-

day at morning service crowded to its utmost capacity by a devout though fashionable congregation. It having been announced that the learned and highly esteemed Bishop of the dlocese, the Right Rev. Dr. Loughlin, would preach, a large number of people from other parishes attended. After the usual services, which were rendered very impressively, the Bishop ascended the pulpit and preached earnestly and eloquently. The text was taken from the Gospel of the day-Luke iii., 1-6. Beginning with an examination of the text, the venerable gentleman remarked that the subject of his discourse would be more particularly directed to the exposition of the duties of parents toward their children, to themselves and to God. There was no especial reason, he said, to urge these duties on the congregation he was addressing, the noble work they were carrying on in the parish de-

duties on the congregation he was addressing, the noble work they were carrying on in the parish demonstrating that they needed NOT REPROOF, BUT ENCOURAGEMENT.

Yet too much could not be said in impressing on the minds of parents that they had duties to perform of vast importance—duties which they never could neglect or abandon, and for the proper discharge of which God would hold them to a strict account. He would first consider what we's the duties charge of which dod would not then to strict ac-count. He would first consider what we's the dulies of parents to God. No matter what good we may accomplish here, if we perish curselves all is lost as far as we are concerned. And that we may save ourselves we must, while inculcating into the minds

far as we are concerned. And that we may save ourselves we must, while inculcating into the minds of the young correct principles, set such an example to them by our daily walk and conversation as will bring us near to God, and at the same time draw the little ones to his feet. God himself established the relations between parents and children. Parents are the agents for bringing the children into the world, but they belong to God, and he will exact an account of the manner in which they have been trained and brought up. And besides

THE DUTY PARENTS OWE TO GOD,
their Father, they owe a duty to themselves and to the community at large. It may properly be stated that a man's duty begins when, before marriage, he sciects his partner for life. The Church expects the co-operation of parents in the education of the culturen, so that their hearts and minds may be modified in the right form and that God may be giorified. Hence the importance of making a proper selection before marriage. If both husband and wife are indirerent—if one of them is not a Catholic—now will the children be educated in the right way. The children are the loved of God, His redeemed ones and heirs of heaven. God has sanctified them and given them as a sacred trust to be trained and trought up to serve God. The duty parents owe to themselves is not less clearly defined than that they owe to their children and the cannot expect intat they will reflect by their conduct in after his credit upon him and be a blessing. A

MAN'S DUTY TO HIMSELF, properly performed, is his duty to his family and to the community. If you want you want it to be confession you must go too; if you want it to be confession you must go too; if you want it to be confession you must go too; if you want it to be not

properly periodicide. It has duty to his family and to the community. If you want your child to go to cohfession you must go too; if you want it to be non-orable, temperate and virtuous, you must yourself possess all these virtues; and so your example will be us a light to the footsteps of the child, leading in the path of godliness and warning him of the snares and pittalis of the world. The family is the foundation, as it were, of society, and when fami-

That the family and the community may be filled with faith and kindled with love for the Saviour it is necessary that the children should be early taught and trained in the right way. With this object and for this purpose the Church is here and everywhere working with zoal for the establishment of schools. The work in this parish has been most gratifying. The Rev. Bishop then proceeded to relate his experience on a recent visit to the large school connected with the church, and said that HE WAS MORE THAN PLEASED.

The school was under the direction of the Sisters of Charity and the Franciscan Brothers, the former having in charge the instruction of the girls and the latter that of the boys' department. In order that the school may continue to prosper it will have to be liberally supported. Judging by their exertions in the past he had no fears for the future. After paying a high compliment to the parishioners of St. Peter's for their zeal and ilberaity in every good cause the Bishop brought his discourse to a close.

Father Francicla then from the altar addressed the congregation on several subjects appertaining to discipline, after which the service was brought to a close.

CHURCH OF ALL SOULS.

Civil and Religious Liberty-Sermon by Rev.

Dr. Bellows.

The fine, crispy weather which prevailed yesterday had a remarkably good effect upon the frequenters of the above church. Hundreds flocked from all quarters, and before the commencement of devotional exercises the church was filled to its utmost capacity. The fashion and respectability of the metro-polis were worthily represented by the large assembiage present, whose elegant and appropriate toilets were in harmonious keeping with the sudden but agreeable change in the atmosphere. After the usual oreliminary devotional exercises the Rev. Dr. Beilows preached a sermon, taking his text from Psalms. and proceeded to discourse upon the spread of Puritanism and the advancement of

CIVIL AND RELIGIOUS LIBERTY throughout the country. In referring to the religious freedom throughout the land and the numer blessings which attended it, he showed the great

blessings which attended it, he showed the great advantages which were to be derived from a republican form of government. America had raised the standard of liberty, and her example must soon be followed by the civilized world. European nations had long been oppressed by MONARCHICAL TYRANNY and despotism, and the people were thereby deprived of the grand and noble privileges which a free and independent administration misured. After having commented at considerable length upon the great diffusion of religious sentiment throughout the land, he went on to state that Mexico and South America would one day, under proper rule, enjoy the civil and religious freedom that prevailed in the United States. He then alluded to the triumph of John Calvin and the VIGOROUS AND UNFLINCHING ADHERENCE of his followers to the cause which he advecated, and in connection therewith pointed out the great religious advantages which resulted from the unitring energy of a noble and independent mind. Reference having been also made to the freedom which the press in this country enjoyed, the reverend gentleman concluded his eloquent discourse by commending to the earnest attention of the congregation the glorious benefits of universal religious freedom.

WEST FIFTY-THIRD STREET BAPTIST CHURCH.

The Mystery of Godliness-Dedication Services-Sermon by Rev. W. H. Pendleton.

The new Baptist church on West Fifty-third street, having but recently been completed, divine service was held there yesterday for the first time. The Feast of Dedication and memorial services connected with the opening of the new house of worship took place during the week, and were attended and assisted by all the shining lights of the Baptist Church. Yesterday the new edifice was dedicated. and a large number of persons were in attendance. The new building is in the

NORMAN GOTHIC STYLE

of architecture, and is seventy feet wide by 100 deep. The entire front of the building is composed of the stones that served the same purpose in Dr. Cheever's church, which formerly stood at the corner of Union square and Fifteenth street. The stones were all numbered and removed to the new location, where they were erected in the same form. The structure is adorned with two towers, one of which on the east corner reaches an attitude of 110 feet and the other eighty-five feet.

THE INTERIOR of the new edifice is very beautiful indeed. The pews, galleries and all the other wood work is of solid black wainut, of elegant finish and graceful design. The platform on which and graceful design. The platform on which the pulpit rests extends from the back wall threen fect, and is built of black walnut and elegantly carpeted. At the back of the platform, behind the pulpit, there is an open baptistry, having two entrances, on either end, from which marble steps and screens lead down to the basin. The baptistry is surmounted by an arched and pedimented canopy, supported by twenty columns of different variegated marbles. The church will seat 1,000 persons, and in its general construction and arrangement is equal to any in the city.

The services were opened with prayer and the singing of the lilth hymn, after which there was The SERMON, by the pastor, Rev. William H. Fendleton, who took for his text.—"And confessedly great is the mystery of goddness" il. Timothy, ill., 16). These words,

by the pastor, Rev. William H. Fendicton, who took for his text—"And confessedly great is the mystery of goddiness" (I. Timothy, ii., 18). These words, said the reverend speaker, have not been inaptly called the magnificent form of an apostolic creed. They preface one of the most comprehensive passages in all the Word of God—a passage comprising within its brief compass several fundamental articles of the Christian iaith. It comprised the principal articles of evangelical belief, and was a condensed system of divinity, in which the several doctrines of Christ are revealed. The great character of Jesus Christ was acknowledged and His mystical divinity proven. The Gospel is frequently declared to be a mystery, and it is disclosed for our belief, simply on the faith of its divine origin. First among the Gospel truths Gospel is frequently deciared to be a mystery, and it is disclosed for our belief, simply on the faith of its divine origin. First among the Gospel truths the apostle places the divine incarnation, which is one of the fundamental truths upon which the doctrine of Christ must rest or fail. Here the speaker produced many arguments to prove the divinity of Christ, and was of the opinion that every thinking man would come to the conclusion the was divine—a perfect God and a perfect man. When the stone was rolled from the sepaichre and the crueffled Jesus rose to lite it rathfied His claims to divinity, and we are therefore forces to the conclusion that He was either the GREATEST IMPOSTOR that ever lived, or else that He was the dear and well-beloved Son of God.

He spoke of the treatment these truths received at the hands of men. They were rejected on account of their mysterious character, and the same argument is advanced by modern sceptics in regard to the incarnation, which is the revelation on which all others rest. This denied, an I Christianity sinks into a grave from which there is no resurrection.

All true

All true
RELIGION MUST COME FROM GOD,
RELIGION MUST COME FROM GOD, All true
and He must be manifest in it. In our reasonings our starting point is ourselves; but, as we know not our own origin, reason can give no answer, and this natural religion can never raise the soul above the doubts and perplexities into which it is plunged. The conclusion therefore is that there is a higher revealed religion coming from God, founded on divine revelation, and if from God is mysterious, for God himself is a mystery. In conclusion, he said, these truths, being divine, became infallible, and to renounce them because they were mysterious would be to return to chaos. We should let our faith in them increase, and show it by our love for Christ.

The Prayer of Dedication
was then offered by Rev. A. G. Palmer, D. D., who prayed long and earnestly for the success of the object for which the church was built—to bring sinners to Christ. At the conclusion of the prayer the dedication hymn, beginning

O, bow Thine ear, Eigrnal One!
On Thee our heart adoring calls;
To Thee the followers of Thy Son
Here raised, and now devote these walls,
was sung, and, with a blessing from the pastor, the

CHURCH OF THE HOLY TRINITY.

Behold there Standeth One Among You Whom Ye Know Not"-A Sermon by the Rev. U. T. Tracy.

The odd, straggling, cosey structure dedicated to the worship of God, and dear to a fashionable congregation, known as the Church of the Holy Trimity, was well filled yesterday afternoon to listen to a sermen by the Rev. U. P. Tracy. The music at this church is, perhaps, as finely rendered as at any place of worship in the city, being under the direction of the famous organist, Mr. Henry Eyre Brown, and the list of singers includes Miss Amanda M. Wells, soprano; Miss Mary E. Hance, contralto; Mr. Wells, soprano; Miss Mary E. Hance, contraito; Mr. Wecks, tenor, and Mr. Thomas, basso. The sciection yesteriday was particularly fine, including an opening voluntary extempore, Brown; Gloria Patria, chant; Bonum Est, Benedict; Psaim 41, Mendeissolm; hymn 41, Handel; and in conclusion a voluntary upon the organ from the D minor quartet, The Rev. Mr. Tracy said that Christ came to save man from the punishment which he had justly merited by his sins. Man was weak and suffering temptations on every hand, but God was merciful, and it was from that infinite mercy that He sean His son on earth To Exdeen The world.

Jesus came to us in Betalehem in the guise of the poorest and saddest of our race, having an inex-

poorest and saddest of our race, having an inex-pressible love for as which covered us with its glory and its protecting light. But we must walk in that light, we must feel the influence of that love and

be guided by the divine hand to walk in the narrow way towards heaven. He, the glorious and holy one, stood among us and many knew not of His conling. His godlike wisdom has been the beacon light shining upon great and pions souls for eighten centuries. It illumines the gates through which we must enter heaven, and it reveals the darkness of the nether depths. The reverend speaker concluded with an eloquent exordium to his heavers, beseeching them to seek the way of eternal life.

ST. ANN'S CHURCH.

Lecture by the Rev. Thomas S. Preston on Indulgences. St. Ann's Catholic church was crowded last even-

ing by an attentive congregation, who were present for the purpose of hearing Father Preston's promised lecture on Indulgences. The reverend gentleman made his appearance at

ten minutes to eight o'clock and speke for an hour and a quarter on the subject with earnestness, ability and eloquence. Before entering, however, on the matter set down for discourse he stated that the collection to be taken up in the evening would be for the benefit of the new church, and he hoped those present would give large contributions. He assured them that they would have larger accommodations in the new edifice than they had in the old church, where they had so often prayed and worshipped The new church would be dedicated on the 1st of January. The Archbishop will officiate on that occasion, and also preach the dedicatory sermon, at half-past ten o'clock in the morning and in the evening, at vespers, the Bishop of Brooklyn is to address the congregation. He (Father Preston) hoped to give his next series of lectures in the new church, where he would give them larger accommo dations, and he therefore hoped they would assist

him, in making their contributions accordingly. BLESSING THE BELLS FOR THE NEW CHURCH. Father Preston also announced that on Wednes-day evening next, at half-past seven o'clock, the Archbishop would officiate in this church at the blessing of the bells for the new church,

SERVICES FOR CHRISTMAS DAY. The first mass will be at six o'clock, and there will also be masses at seven, eight, nine and halfpast ten o'clock, the last being a high mass. There
will be no vespers on Christmas Day, but last mass
is to close with benediction of the Holy Sacrament.
Father Preston then entered upon the subject of
the evening's lecture. He read from the sixteenth
chapter of St. Matthew, nineteenth verse—"Whatsoever thou shalt bind on earth shall also be bound in
Heaven, and whatso-ever thou shall loose on carta
shall also be loosed in Heaven. The subject
upon which he was to speak to-night was
one that was much misunderstood by those who did
not belong to the Catholic Church, and even there
were Catholics who did not fully appreciate that
most consoling doctrine on which he was now to
address them. If he were to attempt to remove the
misunderstandings of Protestants on this doctrine will also be masses at seven, eight, nine and halfaddress them. If he were to attempt to remove the misunderstandings of Protestants on this destrine—the doctrine of indulgences—it would be labor in vain. They had heard it said from chiddhood that the Canonic Church granted indulgences to commit sin, though they might not have thought it worth while

Canolic Church granted indulgences to commit sin, though they might not have thought tworth while to reply to such calumines. There were men in the INTELLIGENT CITY OF NEW YORK who believed that. A gentleman in New York had said to him, "Your Church grants indulgences to commit sin." He (Father Preston) looked at him as if he was not in earnest, as he did not like to insult him by letting him suppose that he considered him in earnest, as he did not like to insult him by letting him suppose that he considered him in earnest, as he did not like to insult him by letting him suppose that he considered him in earnest, as he did not like to insule him to be a certain price. He was told by a Protestant clergyman that he had seen a brief with some person, granted by the Catholic Church, in which the power of committing sin was given for the sum of fity dollars. (This statement caused almost every person in the congregation to smile.) If there was any one person so far deceived that any religious denom.nation claiming morality could teach such a doctrine as that—if there was any one person in New York who thought that the Catholic Church granted indulgences to commit sin, all he could say was that such persons were inexcusable for their ignorance. He would show what indulgences were that the Church had power to grant them—and he would answer objections against the doctrine. He would begin by telling them what indulgences were not and what they were. They were not a permission to commit sin. He need not say that to any Catholic, and he ought not to be obliged to say it to any Protestant. God had not the power to grant file.

any Protestant. God had not the power to COMMIT SIN, and, therefore, could not will a contradiction. He could not will for a moment that any one should disobey His law. Incluigences were not a liberty to commit sin. They had nothing whatever to do with the remussion of sins. Sins were to be remitted according to the Word, which said, "Whose sins you remit, they are remitted," God himself could not forgive a sinner who was not penitent. Indulgences could not remit the slightest venial sin. It was not in their scope to touch the slightest venial sin. not lorgive a sinner who was not penitent. Indingences could not remit the slightest venial sin. It was not in their scope to touch the slightest venial sin. They could only deal with sins that were forgiven. An indulgence was the removal of the punishment due to sins forgiven in the sacrament of penance. No man could go before Almighty God without having rendered Illim the greatest satisfaction for the sins committed since his baptism. An indulgence was the remission, wholly or in part, of the temporal punishment due to sin after it was forgiven, and the Chutch had power to remit that temporal punishment on certain conditions, and so remove the temporal punishment due to the sin forgiven.

IN THE EARLY CHURCH there was a severe and exact discipline, which was then necessary, as the Church consisted of converts from paganism and idolatry. Under the Jewish law God demanded certain punishments and expirations for sins; and so mader the new law. The Church demanded that those who stined grievously should do penance and sinfer punishment for their sins. There was

those who staned grievously should do penance and suffer punishment for their sins. There was then public confession and public penance for cer-tain sins, which obliged persons to be absent from mass and prostrate themselves at the doors of the church, to fast and put on sackcloth and ashes for a number of days.

The reverend gentleman then went on to show

The reverend gentleman then went on to show how the temporal punishment due to forgiven sins could be remitted. They were

REMITTED BY PRAYERS FOR THE DEAD, fasting, alms deeds and other good works. He quoted various texts of Scripture in support of his views; he could also, he said, quote the writings of the fathers in avoy of the doctrines of indulgences as laid down by the Catholic Church, and, in conclusion, ably answered those who said that indulgences interfered with the direct merits of Christ. It could not be an interference with the merits of Christ when the priesthood of the Catholic Church sought to apply the graces of Christ to the heating and salvation of men's souls.

LYRIC HALL.

The Pilgrim's Progress from England to New England, from the Past to the Present, and from the Indifferent to the Different-Sermon by the fley, O. P. Frothingham.

A multitude of Christians and a sprinkling of pagans were congregated in Lyric Hail yesterday to listen to the sermon of the Rev. Mr. Frothingham. There were among them many beautiful women and many bearded men, all admirers of the famous divine. Miss Gibbs, the beautiful and clear-voiced soprano; Mr. Haws and Mr. Clapp, sang

WONDERFULLY WELL, and Mrs. Hopper presided at the organ with her usual grace. The musical selection was as follows:-"Hear Our Prayer," from the Kurie: "Farmer's Mass; "As Pants the Heart for Cooling Streams," from Franz, by S. Jackson; hymn 665, and air from "Alet," by Cole. Among those present during the service was Dr. (Rabbi) Isaac Wise, of the Jewish tabernacle, Cincinnati. The Rev. Mr. Frothingham said:—1 spoke last Sunday morning on the elements of character. I propose

on the elements of character. I propose to speak this morning on an episode of history. Two hundred and fifty years ago one nundred and two persons landed at Piymouth, where they proposed to practise their religion unawed by power and uninfluenced by terror. These persons had first taken a first factor of the proposed to practise their religion unawed by power and uninfluenced by terror. These persons had first taken a first factor of the proposed to practise their religion unawed by power and uninfluenced by terror. They sent out expeditions from Cape Cod, where they landed, to the Southern coast, and finally on the 21st of December—we cerebrate the 22d—they settled in the harbor of Plymouth. Receiving additions from time to time they finally reached 21,000 in number. Then the immigration from the mother country fell off. It is safe to say at this day that one-third of the entire population of the United States may trace its origin to these 29,000.

THE FRENCHMAN

De Tocqueville discerned the influence of these people on all the institutions of the country. He sata it extended first through neignatoring states and then to more remote ones, till it finally permeated and influenced all. This isanence was not borrifol their numbers, for they were few; not from their knowledge, because they were uneducated. Success came from their carnestness and their industry.

dustry.

Success came from their earnestness and their industry.

THEY WERE TOLERS.

In England they had been farmers and artisans; in Holiand they followed the industries of the country; in America they relied upon their muscle. It was upon a saturday afternoon they lauded, and the next day was christmas, but on that day they worked unceasingly. They first tulit a block nouse to guard against the attacks of the finians, and then they went to work at the forests and sterile lauds, to transform them to productive fields. To-day New England has in taxable property aside from its asytums, its public schools, its hospitals, its libraries and its other public and beneficiary institutions of every kind,

One Billion Dollars.

It can give to every one of its men, women and children eight dollars and eighty ceals, and can give a dollar to every one of the thousand millions of human beings upon the globe. In those days stock obting, gold gambling and the other spectous

swindles of to-day were unknown. Men worked and struggled where now you find them IDLE UPON THE SIDEWALKS. In our days it is thought honorable for men to swuggie themselves into applies office there to live

and struggled where now you find them

IDLE UPON THE SIDEWALKS.

In our days it is thought honorable for men to smuggle themselves into public office, there to live a slothful life, eating the food gained by taxation of the people. There is no damnation for those who work, and nothing else but damnation for those who do not work. Idleness and luxury are as destructive as disease. See how the superb French nation has been eaten out at the core and in the soul till, before the hand of the sturdy, piodding German, it crumbles at the touch.

THE PECULIARITY OF THE PILGRIMS was not that they were Calvinists. Their religion was a spiritual one. They took the sacrament out of the bread and wine; they made holy no sitar; they consecrated no church nor man; they made their ground holy by holiness;

THEY MARRIED WITHOUT A PRIEST, and they burled their dead without a prayer. In their earliest coming they founded Harvard, and they made a nobler advance when they gave birth to the public schools where every child might learn. Still the Pilgrims were not models of charity. Perhaps the finest specimen of the New England type to-day—the man of rarest virtues and of greatest self-sacrifice—is one of the most bitter and intolerant of reformers—the persecuted, and not always last to persecute.

CHURCH OF ST PAUL THE APOSTLE.

Sermon by Rev. Father Spencer on True Happiness.

In the above named edifice the usual numerous throng of worshippers assembled at half-past ten yesterday. High mass was celebrated by Father Lake, while the choir rang out the solemn strains of the Kyrie, Gloria and Credo in a very impressive

The sermon was of the same philosophical character as those usually delivered by the Paulist Fathers. The preacher discussed the remarkable question of happiness, which has attracted the attention of philosophers in every age. He contended throughout that since no happiness could be true and real except it were enduring, the perishable goods and pleasures of this world canno constitute the object of happiness, and that God alone is the object of true joy. The text was the words. "He that is blessed on the Earth is blessed also in God." How is it, observed the speaker, that,

also in God." How is it, observed the speaker, that, notwithstanding the general pursuit of happiness on the part of mortals, so lew find it? Because they seek not the trae object of happiness—they look for it in the multiplicity of things, instead of concentrating their desires on the one nighest God, who is from the beginning, the essence of all beauty and perfection, the vast sea and the overflowing. FOUNTAIN OF ALL DELIGHT.

Since this is indisputable our next aim should be to determine the best means of finding him. This we can do by endeavoring to become perfect in our state, whatever it may be. Christians may be divided into three classes—lay people, elerical and religious. The first and third classes are the most numerous, yet the same maxim applies to each. Perfection is not for the closter alone. Christ says to all of us, "Be yet therefore perfect, as your Heavenly Father is perfect." The ancient Christians understood this, and won the admiration of the pagans. Kings, and warriors and men of every rank in bygone times by obeying this mandate have been decorated with the immortal crown and received the

Kings, and warriors and men of every rank in bygone times by obeying this mandate have been decorated with the immortal crown and received the sublime title of saint. The SO CALLED "DARK AGES" have been illumined by unnambered brilliant lights of heroic sanctity, and there is no reason why our age should not be like unto those. "The religeuse," says St. Bernard, "finds perfection in becoming a living image of his crucified Master." The laity will find consolation in patiently bearing their crosses, in casting aside the spirit of vanity and by devout attendance at mass, by charity, mortification and prayer. Then will their hearts be fined with a true joy, especially on Christmas morning, when they shall find that spiritual joy by far transcends material comfort. The preacher co-viuded by quoting a beautiful passage, inspiring the same sentiments with which he nimself was imbued during his discourse.

BROOKLYN CHURCHES. PLYSOUTH CHURCH.

Another Dramatic Performance at Plymonth Church-A Sermon on the "Auntomy of Repentance," with Idustrations of the Pathetic Side of Embezzlement and Drunk-

The anecess attained and the fame derived by the introduction of light comedy by Mr. Beecher last Sunday had, no doubt, its effect in counselling its continuance yesterday morning. Following the practice of successful theatrical managers, who run for a succession of nights a successful piece, Mr. Recener will, no doubt, continue this histrionic style of instruction so long as a crowded house and a more intensified attention testify to the power of its charm over the auditory whom he addresses. Yesterday morning he preached upon the "Anatomy of Repentance." This subject did not seem to afford him that opportunity for comic pantomime and risible illustrations that lighter themes of inquiry had been so powerful in developing, but there was a sufficient margin for humor and embodied caricature of certain phases of human life to provoke a merriment that ran along the scale of smiles to audible hearty laughter. The direct appeals to conscience, the delineations that dissected the frailties of humanity so nakedly that the wicked man turned from

portrait of himself as A GUILTY THING SURPRISED. and the pathos that threw around the undying love of a comely-faced sister for her gay and careless brother, a divine radiance that gave her a celestial beauty, were achievements in pulpit oratory that sent the tear trickling down many a cheek whose appearance and manner had previously indicated that they were present only for their weekly amuse-

ment.
The text selected was the tenth verse of the sev-

that they were present only for their weekly amusement.

The text selected was the tenth verse of the seventh chapter of Pani's second epistle to the Corinitians—"For gody sorrow worseth repentance to salvation not to be repented of; but the sorrow of the world worked death."

The nomenclature of the Gospel had been greatly misunderstood and the plainness of its meaning nerverted by the destre of the teachers of religion, both ministers and laymen, to drill the people who were instructed by them hat otheological views. That kind of instruction had not been without its benefit; for when a man had by leving faith been endowed with a renewed nature his knowledge of that which he did believe was pretty complete. Repentance was a thing in itself the most familiar, and one in which there seemed to be the least possibility of being mysthied. Repentance was simply the process by which a man flads when he is going wrong, and by his repentance goes and does right. A number of simple illustrations were then given by Mr. Beecher illustrative of the act of repentence in the every day affairs of common life. The repentence spoken of in the Bible and in the text was, however, different. That repentance was put in a generic form; for in that we were called upon to repent for a whole hie. The mode in which this repentance had been accustomed to describe and the illustrations used, as the conversion of Paul, by leachers of the Christian truth had added to the mystification of this generic repentance. The emotional and

THE DEAMATIC ELEMENTS

In these wondrous conversions were spoken of by these teachers as though they were inevitable to every real conversion. The bad dramatic peetry given in the pulpit and the experience roomined of repentance. Then there was another popular error. It was supposed that a man who repented under the scriptural idea of repentance of the Spirit of God, and therefore it was expected that the manifestations of that repentance would be altogether a different thing to the ordinary mode of repentance.

repentance. Now the actions that flowed from the influence of the Spirit of God were the same as those which were manifested under ordinary influences, and were not supposed to develop anything that was outside the normal use of our faculties.

Let them consider an ordinary case of repentance in everyday life. A young man who comes to the city from the influences of a well directed home, when he first experiences

THE TEAMENYATION OF CITY LIFE
and city companionship, begins to be ashamed of his little economies, his impocence, his simplicity and his temperance. He has not the means to do as others do, but he feels that he must have the means, and the means must be found. Now, there is not wanting at that moment some guteful devi who is ready enough to suggest that these means may be obtained by little borrowings. He scorns to thieve, to take that which is not his own; he will replace it at the end of the month; but then he has his board bill to pay at the end of the nouth and office payments to make, and he pats off the repayment of his borrowings unto the end of the next month. By and by this thing goes on to larger proportions until the nerror of the fear of detection comes upon him and he stops, and after the oraclice of economy and temporary desk felling him of his delinquency, asking him to accept the endosed check, which covers principal and interest, and reling him that hence louth he is an houses man. 'Now, that's repentance, and 'it' and you understand h."

Another young jam was sketched by Mr. Beecher,